

# Brethren Evangelist.

S. J. Harrison, Editor.

"Let us go on unto Perfection."

S. H. Bashor, Vice Editor.

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## Gleanings.

### THREE CONSERVATIVE MINISTERS DESIRE TO OAST THEIR LOT WITH THE "GOSPEL ALONE" CHURCH.

Letters from two we publish; the other's correspondence we have turned over to the Ladies' Aid Society, who promises to send an EVANGELIST to help the brother organize a church of the Brethren in his community. "The Gospel," not "the Minutes of Annual Meeting" nor the "Adjoining Elders," is the power of God unto salvation."

#### THE LETTERS.

BASSETT, ROCK CO., NEB.

Dec. 26, 1893.

DEAR BRETHREN IN THE LORD.—I have received tracts from Ashland, Ohio, and can say that my knowledge and experience has been in substance the same as recorded in those tracts. It is now nearly five years since I was chosen as a minister. I am in the second degree. I cannot consistently subscribe to her dictation any longer and hereby certify my desire to join the Brethren church. My wife also wishes to join. Awaiting your reply, we are truly yours.

W. L. BOYD.

SEWARD STATION, KAN., Dec. 7, '94.

TO THE BRETHREN EVANGELIST: will you please answer some questions? I live in Stafford Co., Kan., near Seward. How close is one of your Elders to me and what is his name and address? Give in detail the order of your church what you believe in full, and whether you govern your church by the New Testament or a creed, enforcing man's commandments, such as cut of coat, pants, hair, mustache, etc.? Please give all. I have been preaching for the Conservatives for about eleven years but I will have to make a change. I want to be where I can worship in love and peace which we can't have here with the power that A. M. has put in the hands of the Elders. Please bear with me and let us hear from you soon. Yours in the common faith.

JAMES PAXTON.

Love for God always takes in everybody else.

## GOSPEL MESSENGER ITEMS.

Will those who send in marriages, obituary or love-feast notices, be so kind as to follow the forms usually found in these departments in the *Messenger*? By so doing they will save a great deal of trouble at this office, and thus make no more work for those who write such notices.

One of our correspondents writes us and says: "Tobacco belongs to the vegetable kingdom." That is right. Now, let the vegetable kingdom have it. It is a splendid fertilizer. The brute kingdom has no use for it, and as man occupies a still higher place, why should we want to use it? The next higher grade in intelligence is the angelic. Would one ever dream of angels using tobacco? Man's place is above the brute creation, and next to the angels. Does he want to take a lower place, and occupy a position below the animals? If not, then let the vegetable kingdom have the tobacco.

The Seventh Day Adventists, with more zeal than discretion, are using the Roman Catholic literature, as a means of proving that our Sunday, as a day of worship, is of heathen origin, and came into use as a day of Christian worship by the sole authority of the Roman Catholic church. This assertion is not correct. The first day of the week was the day of religious worship among Christians long before the Roman Catholic church had an existence in the world. When the Catholic church came into power she assumed the authority to make the keeping of Sunday, as a day of worship, *obligatory*. That is the only grain of truth in the leaflet being circulated on this subject. It is one of these cunning ways of using the Catholic church as a cat's paw to pull some chestnuts out of a very hot fire. Anyone who will read D. M. Canright's "Seventh Day Adventism Renounced" (price, \$1.00), can see just how hot he has made the fire for them, and how completely he has demolished their entire system.

## THE WEALTH OF A CONGREGATION

"Is there much wealth in your congregation?" was recently asked of the pastor of a certain congregation in Churchtown.

Now, it was not the question itself which was offensive; in itself such a question is one which may be asked very naturally and inoffensively. It is an indifferent matter. If there is wealth in a congregation, it is well;

if there is no wealth in it, it is likewise well.

It was the tone in which the question was put which the pastor (though giving no outward sign) inwardly resented, the evident implication that the questioner's judgment in regard to the congregation would depend upon the answer to his question, that if there was "much wealth" in it, it was worthy of being regarded and highly esteemed,—if not, the case was otherwise. Every true pastor will indignantly protest against having his congregation whether there be wealth" in it or not, judged after this vulgar fashion. The wealth of a congregation,—in what does it consist? It consists not in any external and visible thing, but in the faith and hope and love of its members; in their loyalty to Christ; in their faculty for growth in everything pertaining to the Christian life; in their peace and harmony among themselves; in their activity in all good works. Money is a thing not to be despised, and in the hands of a congregation knowing how to use it, may be a great power for good; but it is not that which constitutes the worth or power of a congregation, or determines the measure of respect to the Christian church, we have left far behind us such standards of judgment. It is not riches that constitute the church, but faith and life alone. These being present, it matters little what poverty there may be; these being wanted, it matters little what wealth there may be. The congregation richest in spiritual life may perhaps be worshiping in the plainest and poorest church building. St. Paul gives thanks in behalf of the Corinthians that in all things they had been "enriched" by Christ, but it is "in all utterance and in all knowledge" that he regards them as having been enriched, and he makes no mention of riches of any other kind. One of the congregations dearest to him (as the Epistle to the Philippians shows) and richest, in his estimation in all the qualities constituting a Christian church, was, as we know, wretchedly poor in this world's goods. He speaks to Timothy of being rich, but it is "rich in good works." St. James, also speaks of being rich, but it is "rich in faith."

We are the followers of Jesus Christ; and every Christian congregation is to be judged and esteemed solely according to the degree in which it follows His spirit. How strange it would have sounded to ask whether He had "much wealth," who had not where to lay His head!